3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

CHAPTER III.

FOOTBINDING
THE QUEUE

304 THE origin of the custom of footbinding is said by some to date from the Six States and to have been begun by an Imperial concubine P'an-fei 潘妃. This aspirant for imperial favour bound her feet with silken bands. By binding the toes together and the instep upwards, she made the foot somewhat like a bow; while the licentious Emperor made golden lotus flowers for her to tread upon. Hence women's feet are sometimes spoken of as *san ts'un chin lien* 三寸金蓮, three inches of golden lotus.

In Ssŭch'uan there are some places where the women have natural feet. These places are said to have been settled by people from Kuangtung province; and these feet are scornfully called *huo chüeh pan* 活脚板. Some feet have not been bound in childhood, and when older the pain would have been too great; hence the toes are simply turned in and the foot bound up a little: such are called *pan chüeh* 半脚.

When the instep is round and almost perpendicular like a horse's hoof it is called *yüan chüeh* 圓脚, round foot.

If the bandages are so manipulated as to make the heel to be part of the leg, wooden heels are put in to make up the deficiency between the false heel and the shoes; the woman thus only walking on the half of her foot. Such feet are termed *chia* 假, *chüeh* false feet.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

Those feet which have been bound from childhood have an ideal length of three inches, but many are much larger. This involves enormous suffering to the child, but small feet are a source of pride to all who possess them, and large feet a source of shame.

A foot that is long and narrow is much disliked and is called *huang kua* 黃瓜 *chüeh*, cucumber foot. The reasons assigned for the continuation of this custom are as follows:

(1) It *is* the custom and that is enough for most people.

(2) It is nice looking. These small feet are also called the *hsiang kou* 香鉤 or incense hook with which to hook the affections of the men; and the men generally desire that the feet should be so.

(3) It is impossible to find a husband unless the girl's feet are bound.

(4) It keeps the women from bad company and from remaining away from home.

In Ssŭch'uan some women make a speciality of both footbinding and hair dressing, others make a speciality of one only.

THE QUEUE. 辮子 *pien tzŭ*

When the Ch'ing dynasty conquered the Chinese Empire the shaving of the head was made compulsory, the barber being sent forth with an official warrant to seize and shave all the refractory and rebellious; and the barber bears to this day the name of *tai chao* 待詔 or carry-passport man. Till quite recently the itinerant barber's stand consisted in a low stool for sitting on, and a high stool on which the hands could be rested: on the other side was a small boiler for heating water, and above was a short mast on which there were two iron hooks, from one of which a sword used to be suspended while on the other the head of the rebellious was hung after execution. From the top of this mast the flag used to be displayed.

Popular opinion has it that there were certain exceptions to the rule of head shaving; these were as follows: 男從女不從 *Nan ts'ung nü pu ts'ung*; the men had to conform but the women did not need to do so. Thus we have the Chinese

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 The next day we crossed the Shweli-Salween watershed at 8,700 feet. The range is not so high here as it becomes north of the T'êng-yüeh-Ta-li road, where its peaks rise to 12,000 feet or more.

Sleeping at Pai-ta, which stands on a sort of little terrace in the hillside overlooking the Salween, we descended the next morning by an exceedingly steep path to what is often known as the P'an-chih-hua ferry. It should be more correctly called Chuan-shui, as the real P'an-chih-hua is a mile or two lower down and is now disused as a ferry.

The Salween here runs between hills which are not quite precipitous, but are so steep that one may say that the river banks are 3000 feet high. No goat track could possibly go straight up them. They are ascended by steep zigzag paths. The river is here at an elevation of 2,100 feet, and the highest peak on the range to the west of it, though only 6½ miles off in a straight line, is 10,100 feet. The ferry is not on any main road, so there was only one somewhat water-logged raft, and the crossing of 140 yards of deep swift-flowing water was a matter of time.

563 177 [304] [249] We slept at Ma-lu-t'ang, a village which with four others in the neighbourhood is inhabited by Lo-los, who still use their own language, but have in other respects adopted Chinese customs, even to the extent of their women binding their feet. The few people who exist in this part of the Salween valley get a living principally by growing tobacco and opium.

On the 5th we reached the large village of Yao-kuan, where I had slept a night in the previous year on my way from Yung-ch'ang down to Kun-long. I found the inhabitants just as inquisitive and ill-mannered as they had been on my former visit. 712 In one of the little plains passed through on this march we found the ruins of a Mahommedan fort, built during the rebellion of 1854–1873. They say the rebels held out here for three or four years, and what remains of the fort is most solidly built of large blocks of stone.

000 Our next march was chiefly downhill, leading us into the valley of the Yung-ch'ang River, where it runs through the little plain which the Chinese call Wan-tien and the

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me abruptly and said: "These are my servants and they are carrying 574
out my orders." With a commanding voice that suddenly made me think of Ru da lao ye of Kue de ting and the fate of Captain Watts-Jones, he thundered at me: "You are my guest. There is no other place for you but a room in my castle (tsch'ai tse)." I was so startled that at first I only dared ask him cautiously whether there was peace in China and what was the relationship between Europeans and Chinese.

But Wu was an excellent host. As long as I lived in his house my servants were not permitted to cook for me. He personally invited me morning and afternoon to his two meals and for three days he would not let me travel on. When he learned of my misfortune in fording the Dsa Chu he sent out couriers who were again supposed to hunt for my things.

I had been given a large room. I had scarcely sat down there at a very shaky table and hoped to be able to work in peace and quiet, when my first visitors came dashing in. The two bright young sons of the mandarin, boys of six and eight years, had, after the manner of European youngsters, decided I was their interesting uncle and attached themselves to me until the last minute I was there. One of them on his second visit already brought his favorite plaything, a snarling old monkey, which, with its smart tricks, /192/ did not add to the quiet of my room. The Tibetans had chopped off its tail, which was supposed to make it smarter. Even the nursemaid came hurrying up with [304] the youngest offspring, and soon the mothers of the little ones appeared, six Chinese women who were heavily made up with white and tripped along on their three-inch lily feet. The mandarin had brought them along from his distant home of Hu peh.

Even at night there was not much peace and quiet in the castle. In the next room which was separated from mine by a thin wall of boards, the soldiers sat on guard and from the stroke of nine on they beat their drum. Fortunately for me, the drum had a large hole and produced only a muffled sound. About every hour a shot was fired which startled me unmercifully. Finally, if one got accustomed to all this racket and lay in sweet slumber early in the morning, the Chinese school began just across the courtyard. There 30 abecedar- 972
ians, Chinese and Tibetan children, learned to read and write Chinese. In back against the wall was the teacher's lectern, and in front of the teacher, with their backs to him and facing the door and me, the pupils sat on low benches, and shouted out into the courtyard the ancient wise sayings of Confucius and the other great philosophers of antiquity from their primers. From the rear the teacher saw to it that